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T O H I S
P A R I S H I O N E R S,

B Y
WILLIAM BROMLEY CADOGAN, M. A.

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and Chaplain to the Right Honourable Lord Cadogan.

1οθ. εν αυτοις. Be in these things. 1 Tim. iv. 15.

Be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine. 2 Tim. iv. 2.

L O N D O N :

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M D C C L X X V .

P R E F A C E.

THE following pages were drawn up for the use of a large Parish near London, but as they contain matters of a like importance to every parish and every person, they are, therefore, published with a view to promote the general good. They pretend to nothing new or ingenious ; but aim only at the revival of the good old truth of God, as it hath stood for ages in the Bible, and as it hath been established for more than two centuries in the pure and reformed Church of England. They are put into your hands, Reader, with my prayers, that God would write his truth
upon

upon your heart, if you are acquainted with it, that He would give you more grace to believe and enjoy it, if you are ignorant of it, that He would stir you up
“ to stand in the ways and see, and to ask
“ for the old paths, where is the good
“ way, and walk therein, and thou shalt
“ find rest unto thy soul (a).”

(a) Jer. vi. 16.

A N

A D D R E S S S, &c.

IT is impossible to have been ten years your Minister, and not to have observed the general neglect of those holy things in which I am sent to minister among you; a neglect, which I cannot but observe with concern, not as it is insulting to myself, but as it is dishonouring God, and consequently bringing upon yourselves swift destruction: for God's rule of proceeding is invariable, "them that honour me I will honour, and they that despise me, shall be lightly esteemed (a)."

Having "received a ministry of the Lord Jesus, to testify the Gospel of the Grace of God (b)," and having been set over you for this very thing, it is the first object of my life to converse among you in

(a) 1 Sam. ii. 30.

(b) Acts xx. 24.

B

this

this particular character, to be known “ whose I am, and whom I serve,” both publickly in the Church, and privately from house to house, as occasion shall require. Your forgetfulness of the Sabbath-day to keep it holy, by assembling together in the house of God, as it deprives me of one mode of discharging my duty, so does it deter me from attempting the other : and, indeed, had I access to every person among you in the name of a servant of Jesus Christ, I could rarely avail myself of that access, by reason of other numerous duties in a populous parish, and the necessary retirement for study meditation and prayer, in order to perform the public functions of a Minister.

As things are in this, and perhaps every other large parish in the kingdom, particularly in and about the Metropolis, there seems no way left for me, but by an epistolary address of this kind, to remind many among you of the things which belong to your everlasting peace, and to my office as your Pastor. I beseech you, therefore, to hear me patiently.

Believe

Believe me when I assure you, that my motive for writing is Love, the love of God and the love of you ; and that the one design of this Tract is to “ tell you words by “ which you may be saved (*c*) ; not the “ words which man’s wisdom teacheth, “ but which the Holy Ghost teacheth (*d*).” They are to be found “ in the Scripture “ given by inspiration of God,” which, as “ the Gospel of his Grace,” and as “ his “ power unto salvation (*e*),” is both the record and conveyance of life to every one that believeth. This most valuable book is in your hands as well as in mine, and is unprofitable, either because it is not heard, or because it is “ not mixed with faith in “ them that hear it (*f*).” That we do not hear is certainly our fault, and that we do not believe is because we do not hear ; for “ faith cometh by hearing, and hearing by the word of God (*g*).” In order to hear read and search the Bible with profit, it is requisite that we be earnest and sincere in our enquiry, that we wish to be

(*c*) Acts xi. 14. (*d*) 1 Cor. ii. 13. (*e*) Rom. i. 16.
 (*f*) Heb. iv. 2. (*g*) Rom. x. 17.

informed and influenced by it ; in short, that we hear read and search it, “ not as “ the word of men, but (as it is in truth) “ the word of God (*b*) :” that is, not as a human composition, entertaining for the moment, but as a divine Law, “ converting “ the soul (*i*).” A book of this kind must be the subject not of opinion and debate, but of implicit resignation and obedience ; because whatever we think of it, it must be right, and however we may try to forget or evade it, it must stand for ever. That it is not understood by all who read it, is true ; but the reason is, because it is not received as “ the word of God.” It would be extraordinary indeed, if “ the wisdom which “ is from above,” could accommodate itself to that which is “ earthly, sensual, devilish (*k*) ;” as extraordinary, as that light should commune with darkness, instead of operating to drive it away. The dark place is not the word of prophecy, but the mind of man ; which upon the entrance of sin into the world, became the seat of the Prince of darkness, who, “ as the God of this

(*b*) 1 Theff. ii. 13. (*i*) Psal. xix. (*k*) James iii. 15.

“ world,

“ world, and the spirit that now worketh
 “ in the children of disobedience, hath
 “ blinded the minds of them that believe
 “ not, lest the light of the glorious gospel
 “ of Christ, who is the image of God,
 “ should shine unto them (l).” The na-
 ture of God and the nature of the old
 Adam being so directly opposite, it is im-
 possible that the “ natural man should re-
 “ ceive the things of the Spirit of God, they
 “ are foolishness unto him, neither can he
 “ know them, because they are spiritually
 “ discerned (m):” Therefore by receiving
 the Bible as the “ word of God,” we mean
 receiving it with an impression that we have
 no faculties to discern it, no affections to de-
 sire it, and that we want the same Spirit
 which inspired it, as the “ Spirit of truth
 “ to lead us into all truth,” as the “ Spirit
 “ of faith” to enable us to prove the truth
 “ of it, and as the “ Spirit of power” to
 make its working effectual: and if there is
 any meaning in those words of Christ, in
 which he promises to send this Spirit as the
 Comforter, who is to be with us for ever;

(l) 2 Cor. iv. 4. (m) 1 Cor. ii. 14.

this is the inspiration, which constitutes the Church of God; and each individual member of it, unto the end of the world. In conformity to these words of Christ, which are to be found in all the Evangelists, and particularly in the xivth, xvth and xvith chapters of St. John's Gospel; the Apostles affirm, that "if any man
 "have not the Spirit of Christ he is none
 "of his"—that "as many as are led by
 "the Spirit of God they are the sons of
 "God.(n)"—that "no man can say that
 "Jesus is Lord but by the Holy Ghost(o);"
 and "hereby know we, that he abideth in
 "us by the Spirit which he hath given
 "us(p)."

Marvel not then, Reader, "that, I say
 "unto thee, ye must be born again.(q)."
 I put the Bible into your hand, that you may know the ground which I take, the weapon with which I fight, and the source from which I draw every argument for your conviction, comfort, and edification;

(n) Rom. viii. 9, 14. (o) 1 Cor. xiii. 3. (p) 1 John iii. 24. (q) John iii. 7.

and putting it into your hand as the word of God, " marvel not that I say unto thee, " ye must be born again." This is the first and great act of God, by which we are brought into the spiritual world, made capable of living by the food designed for its support, and of learning the wisdom designed for its salvation. " That which is " born of the flesh is flesh," and consequently fitted for the functions of animal life, " that which is born of the Spirit is spirit," and consequently fitted for the functions of spiritual life. This new birth therefore, or new creation, lies at the root of all practical religion : till this operation of God take place, there is a veil upon the heart which excludes the light, so that the truth itself, as it is revealed in the Scripture, can not enter. This veil remains untaken away, till the power or Spirit of Christ rest upon us, in whom, as in the second Adam, " we are a new Creation, old things are " passed away, behold all things are become new (r)." By which new Creation, we mean, not a change of form or countenance, but of heart, spirit, mind,

(r) 2 Cor. v. 17.

B 4

conduct,

conduct, character, such as the Holy Ghost describes, by “being renewed in
 “knowledge, after the image of God that
 “created us (s);” and as God is a Spirit,
 it is “being renewed in the Spirit of our
 “minds, and putting on the new man,
 “which after God is created in righteouf-
 “ness and true holiness (t).” That which
 qualifies us to understand and enjoy the
 Scripture, is “the Spirit of wisdom and
 “revelation in the knowledge of Christ;
 “the eyes of our understanding being en-
 “lightened, that we may know what is
 “the hope of the calling of God, and
 “what the riches of the glory of his inhe-
 “ritance in the Saints, and what the
 “exceeding greatness of his power toward
 “them that believe, according to the
 “working of his mighty power, which
 “He wrought in Christ Jesus, when He
 “raised Him from the dead, and set Him
 “at his own right hand on high,” a power
 “which quickens us together with Christ,
 “and raises us up together with Him to

(s) Col. iii. 10.

(t) Ephes. iv. 23, 24.

“ fit in heavenly places in Him (*u*).”
 When this is the case we are one with
 Christ, which is the very situation we must
 be in, if we would be delivered from the
 wrath of God, and live in his favour here
 and for ever. Then “ the same mind
 “ which was in Christ will be in us also;”
 the same law, which was written upon his
 heart, will be written upon ours also; the
 same will and work of his heavenly Father,
 which it was “ his meat and his drink to
 “ do and to finish,” will exercise and de-
 light us also; and then we shall know that
 we are the children and people of God by
 the fulfilment of his promises; “ A new
 “ heart will I give them, and a new spirit
 “ will I put within them, and I will write
 “ my word upon their hearts and my law
 “ in their inward parts, and they shall
 “ know me from the least of them unto
 “ the greatest, for I will be merciful to
 “ their unrighteousnesses, and their sins
 “ and iniquities will I remember no
 “ more (*w*).” This is “ the good work

(*u*) Ephes. i. 17, &c. (*w*) Jer. xxxi. Ezek. xxxvi.
 Heb. viii. &c.

“ of God which He begins and performs
 “ until the day of Jesus Christ (x),” in all
 that are partakers of his Grace, and have
 fellowship in the Gospel : and as God is the
 Judge of all the earth, so we may be sure,
 that when He is exalted in judgment, He
 will acknowledge no work, no law, no
 way to heaven but his own. “ Every
 “ branch that my heavenly Father hath
 “ not planted shall be rooted up (y).”
 “ They shall be called trees of righteous-
 “ ness, the branch of my planting, the
 “ work of my hands, that I may be glo-
 “ rified (z).”

As a creature then who am to give an
 account of myself to my Creator, who
 have the revelation of his will before me,
 and am to exist for ever with God in hap-
 piness, or without God in misery ; my
 grand concern is to know how I am to live,
 die, and rise again in the knowledge and
 love of God ; whether I am his “ work-
 “ manship created in Christ Jesus unto
 “ good works, which God hath before or-

(x) Phil. i. 6. (y) Matt. xv. 13. (z) Is. lx.
 21. lxi. 3.

“ dained

“dained that I should walk in them (a);” in short, whether I am “doing the will of “God from the heart,” and so formed by his grace upon earth, as to be fit for his glory in heaven.

We cannot err in enquiries of this sort, because the *Scripture* is given us for this very purpose; informing us what God is, as far as He has been pleased to reveal Himself, and what God does for and in all them that are saved; so that nothing can be more “sure than the word of prophecy,” it carries its own evidence and conviction with it; and wheresoever it is understood, or “mixed with faith in them that hear “it,” it is a history of our own experience, or of the great things which God hath done for our souls. With such a test before us there can be no fear of enthusiasm; we are not left to measure ourselves, or to judge of our state by the flights of fancy, or fallies of imagination, but by “the “words of truth and soberness,” the clear and determinate decisions of infinite and unerring wisdom: and all that they, who

(a) Ephes. ii. 10.

“labour

“ labour among you, and admonish you in
 “ the Lord,” have to wish of you is, that
 instead of being all in an uproar, like the
 “ city of Thessalonica” of old, without
 examining, the “ strange things which may
 “ be brought to your ears, you would imi-
 tate the more temperate conduct of the “ Be-
 “ reans, who were more noble, *εὐσεβεσέροι,*”
 better bred and better taught “ than those
 “ of Thessalonica, in that they received the
 “ word with all readiness of mind, and
 “ searched the scriptures daily whether
 “ these things were so. Therefore many
 “ of them believed (b).” The same cause
 will produce the same effects unto the end
 of the world.

As the inspired book is the instrument
 in the work of salvation, so the agent is the
 Spirit of truth its inspirer : and when Christ
 promised to send Him into the world, He
 at the same time pronounced the certain and
 constant effects of his coming ; “ and when
 “ He is come He shall reprove the world of
 “ sin, and of righteousness, and of judg-

(b) Acts xvii.

“ ment ;

"ment; of sin, because they believe not in
 "Me; of righteousness because I go to the
 "Father, and ye see Me no more; of
 "judgment, because the prince of this
 "world is judged (c)." I call these the
 constant and certain effects of his coming,
 because it is said, He shall convince the
 "world" of them: an expression which
 admits of no limitation to any particular
 period or people, but includes all that
 shall be taught of God as children of a
 Father. And this divine teaching is essen-
 tial to the formation of every Christian;
 "It is written in the prophets, and they
 "shall be all taught of God; every one,
 "therefore, that hath heard and learned
 "of the Father cometh unto Me (d)." As it is necessary then for my eternal hap-
 piness, that I should be under divine teach-
 ing, so is it easy to ascertain whether I am
 so; it is only to ask whether I am ac-
 quainted with "sin, righteousness, and
 "judgment." A few hints on each of
 these topics may lead to this important
 discovery.

(c) John xvi. 8.

(d) John vi. 45.

As the first step towards a cure is to know the disorder, so the first step towards salvation is to be acquainted with "sin:" a lesson so hard to learn, and so much to be attended to, that the Apostle calls upon his "brethren" to "exhort one another daily whilst it is called to day, lest any of them be hardened through the deceitfulness of sin (*e*)."

The "Serpent that beguiled us, was more subtle than any beast of the field," and at first insinuated himself into our affections, by persuading us, that the very thing which degrades and destroys, was to adorn and exalt our nature. He has been carrying on the cheat from that time until now, and endeavouring by lies to counteract the commandment of God, which is according to truth, and by which "sin becomes exceeding sinful (*f*)."

Hence wise men after the flesh, who are stiled "fools" by the Spirit, "make a mock at sin (*g*);" treat the apprehension of it as a vulgar error or superstitious delusion, and the salvation from it of course as a cunningly devised fable: hence thou-

(*e*) Heb. iii. 13. (*f*) Rom. vii. 13. (*g*) Prov. xiv. 9.
sands

sands and ten thousands “ take their ease, “ eat, drink, and are merry” under the wrath of God, the curse of his law, and the sentence of death; whilst others of a more decent cast, “ daubed with the untempered mortar (*b*),” of what passes in the world for religion and virtue, are trusting in themselves that they are righteous; instead of going to “ Him,” who comes into the world to seek and to save the sinner. We can be superior to these impositions only by divine teaching; and the divine law is given for this purpose, for “ by the law is the knowledge of sin (*i*), the law entered that the offence might abound (*k*); that “ by it sin might become exceeding “ sinful.” It was by this method that the Apostle Paul was reprov’d of sin. He says of himself, “ without the law sin was “ dead,” it was quite forgotten as a dead man out of mind. “ I was alive without “ the law once, but when the commandment came, sin revived and I died (*l*).” So He became acquainted with sin : “ The

(*b*) Ezek. xiii. 10, &c. xxii. 28. (*i*) Rom. iii. 20.

(*k*) Rom. iv. 20. (*l*) Rom. vii. 9.

“ law which is holy, and the command-
 “ ment which is holy and just and good,”
 served as a strait rule by which he might
 ascertain his own deformity, and the power
 of divine truth to search “ the inward parts
 “ which are very wickedness,” extorted
 from him the confession, “ the law is spi-
 “ ritual, but I am carnal, sold under
 “ sin (*m*).” Then all his confidence in
 the flesh was over; though “ circumcised
 “ the eighth day,” of “ the stock of Israel,
 “ of the tribe of Benjamin, an Hebrew of
 “ the Hebrews, as touching the law a Pha-
 “ risee, concerning zeal persecuting the
 “ Church, as touching the righteousness
 “ which is in the law blameless, he counts
 “ all loss for Christ, and suffers the loss of
 “ all that he may win him (*n*).” Thus the
 “ law was his schoolmaster to bring him
 “ to Christ, that he might be justified by
 “ faith (*o*);” it shewed him by a rigid and
 severe discipline the sin which made such a
 Saviour necessary; it convinced him that
 there could be salvation in none other,
 “ that he could not be justified but

(*m*) Rom. vii. 14. (*n*) Phil. iii. (*o*) Gal. iii. 24.

“ only”

“ only” (*εαν μη* to the utter exclusion of every other way) “ only by the faith of “ Christ (*p*);” and of course, that as Christ is the one and sure way to God, so unbelief in Christ is the sin that must separate between us and God for ever and ever : herein is the saying true, “ He shall “ convince the world of sin, because they “ believe not on me :” and every one who knows what it is to be a sinner, that is, who is taught of God to know himself, will never rest satisfied but with that faith, by which he is one with Christ as his head, surety, and representative, who lived, died, and rose again for him *υπερ αυτου*, in his place and stead upon earth, and who ever liveth to make intercession *υπερ αυτου* (*q*)

(*p*) Gal. ii. 16.

(*q*) See Raphelius on Rom. v. 6, 7, 8. — “ He “ has abundantly demonstrated, says Doddridge on “ the same passage, that *υπερ ημων απεθανε*, signifies he “ died in our room and stead. Nor can I ever find “ that *αποθανειν υπερ τινος* has ever any other signification “ than that of rescuing the life of another, at the ex- “ pence of our own.” The substitution of Christ in the sinner’s place is the peculiarity, the glory of the Christian System.

C

for

for him, as representing him in heaven. And this is the faith which the Apostle describes, when he says, “ I am crucified
“ with Christ; nevertheless I live, yet not I,
“ but Christ liveth in me; and the life
“ which I now live in the flesh, I live by
“ the faith of the Son of God, who loved
“ me and gave himself for me (r).”

Christ crucified, thus set before the eyes of the reprobated sinner, will become a wonderful and delightful object of contemplation; and the knowledge of Him, whilst it comforts and saves on the one hand, will be producing deeper convictions of sin on the other: in the sufferings of the innocent we may read the crimes of the guilty; and sin must appear to be sin indeed, when it is viewed as causing such agonies to the Son of God, and requiring such for its expiation. As “ the law of the Spirit of life” prevails in our minds, we shall perceive its opposite the law of sin in our members striving for the mastery, “ the flesh lusteth
“ against the Spirit, and the Spirit against
“ the flesh (s).” And being forced to cry

(r) Gal. ii. 20.

(s) Gal. v. 17.

from the knowledge of self, " O wretched
 " man that I am !" we shall find ourselves
 every day more indebted to the God of all
 Grace, and thankful for " Christ
 " Jesus the world therefore
 will appear "holiness (t),"
 because they believed in Jesus; and
 proving from day to day the excellency of
 that " Name," by which, saved sin-
 ner stands whole before God, we shall be
 strengthened, established, settled in the per-
 suasion, that there is " none other Name
 " under heaven given amongst men where-
 " by we must be saved (u)." These are
 the operations of the Spirit in convincing
 the world of sin; and as all have sinned,
 " were made κατασταθῆσαν were consti-
 " tuted sinners by the disobedience of one
 " man (w)," so they are operations which
 must take place in us, ere we can have any
 reason to hope that we are fit for the king-
 dom of God.

Annexed to the reproof of sin is the con-
 viction of righteousness; that is, that there
 is such a thing as righteousness; in other

(t) John v. 19. (u) Acts iv. 12. (w) Rom. v. 19.

words, that the law of Jehovah hath been fulfilled, and that there is a righteous man in heaven. This obedience to the law and this righteous character are in vain sought for among the men: God looked down to see if there were one in us; and "and seek a man that thou gonest out of the earth is the only one together become unprofitable, there is none that doeth good, no not one (x)." In such a state of things, He makes provision himself for the fulfilment of his law. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, The Lord our Righteousness (y)." Here is the fulfilment of all righteousness, and the imputation of it to all that believe. In the fifteenth and twenty-fourth Psalms,

(x) See Rom. iii. and the passages there referred to.

(y) Jer. xxiii.

God

God represents himself as enquiring, "Who
 " shall ascend into the hill of the Lord, or
 " who shall rise up in his holy place?"
 He proceeds to delineate the righteous
 character, and then by a striking procla-
 mation, pointing out this righteous Branch
 of his, "I will lift up your heads,
 " O ye gates, lift up ye ever-
 " lasting doors, and the King of glory
 " shall come in. Who is this King of
 " Glory? the Lord strong and mighty, even
 " the Lord mighty in battle. Lift up
 " your heads, O ye gates, even lift up ye
 " everlasting doors, and the King of Glory
 " shall come in. Who is this King of
 " Glory? The Lord of Hosts, He is the
 " King of Glory." By comparing these
 Scriptures together, we may understand
 what Christ means, when he says of his
 Spirit, "He shall convince the world of
 " righteousness, because I go to the Father."
 He goes as the righteous man, having ful-
 filled his engagement, "Lo I come to do
 " thy will;" having "glorified his Father"
 "upon earth, and finished the work which
 "was given him to do," and now he puts

in his claim, " O Father, glorify thou me
 " with thine own self, with the glory
 " which I had with Thee before the
 " world was:" a claim which he urges as
 the Son of God, or representative of all his
 children, " that they all may be one; as
 " Thou, Father, art in and I in Thee,
 " that they all that
 " the world hast
 " sent me (z), y way in
 which we can be convinced of righteouf-
 ness, or be in possession of that, which will
 justify us before God, and give us an en-
 trance into his kingdom. And would we
 but contemplate the character of Jesus
 more, I am persuaded we should think
 much less of our own; all our righteousnesses
 would vanish before *his*, as the twinkling
 stars before the meridian Sun; and we
 should see the impossibility of standing
 before God, but as we are " made righteous
 " by the obedience of one man Jesus
 " Christ." This Paul was convinced of,
 " when he desired to be found in Him, not
 " having his own righteousness which is of

(z) See John xvii.

" the

“ the law, but that which is through the
 “ faith of Christ, the righteousness which
 “ is of God by faith (*a*).” The conviction
 of this righteousness as our claim and de-
 pendance for eternal life is the triumph of
 Grace; it is that act of Grace which bring-
 eth salvation, and puts us in a state in-
 finitely higher, and infinitely safer than we
 could have been in the first Adam, by mak-
 ing us the righteousness of God in the
 second Adam, who is “ God and Man in
 “ one Christ.”

Annexed to the conviction of righte-
 ousness is the conviction of “ judgment,
 “ because the Prince of this world is
 “ judged.” That is, that “ the Dragon
 “ and old serpent, called the Devil and Sa-
 “ tan, who deceiveth the whole world (*b*),”
 is disarmed of his power and dethroned
 from his seat, usurped in the spirit and na-
 ture of man; and this according to the
 judgment of God, who has condemned and
 overthrown the enemy. The Apostle,
 writing to the converted Gentiles of Ephe-
 sus, is particular in recalling to their re-

(*a*) Phil. iii. 9. (*b*) Rev. xii. 9.

membrance what they were before their conversion; and he tells them, that they “ were dead in trespasses and sins, wherein “ in time past they walked according to “ the course of this world, according to “ the Prince of the power of the air, the “ spirit that now worketh in the children “ of disobedience (*c*):” representing hereby the power of the Prince of this world, who has a two-fold influence on the children of men: He rules them by the “ law “ of sin in their members (*d*);” that is, the governing principle of sin which has the force of a law in their nature: he rules them also by the “ law of God, which is “ the strength of sin (*e*);” containing a charge and curse against it, and bringing in “ the whole world guilty before God (*f*):” in other words, He is “ Tempter” and “ Accuser;” and where he cannot persuade us to commit iniquity with greediness, by reason “ of another law in our minds,” implanted by the Spirit of God, to counteract “ the law of sin,” he will persuade

(*c*) Ephes. ii. 2. (*d*) Rom. vii. 23. (*e*) 1 Cor. xv. 56. (*f*) Rom. iii. 19.

us, if he can, that we are too guilty to be saved. Now it is the office of the Spirit of Christ, to convince the world that he is judged in both these respects: as “ Tempter” he is judged by the life of Christ, who, in the days of his flesh, “ was tempted “ in all points like as we are, and was yet “ without sin(*g*);” and as such is both “ touched with the feeling of our infirmities, and is able to succour them that “ are tempted;” as “ Accuser” he is judged by the death of Christ, in which he made a full satisfaction to God, and answered all the demands of his law; so “ blotting out “ the hand-writing of ordinances which “ was against us, which was contrary to “ us, and took it out of the way, nailing “ it to his cross; and having spoiled principalities and powers, made a shew of “ them openly, triumphing over them in “ it (*b*).” Here is the judgment, the condemnation, the downfall of Satan, effected by Jesus Christ; who, “ forasmuch “ as the children were partakers of flesh “ and blood, himself likewise took part of

(*g*) Heb. iv. 15. (*b*) Col. i. 14.

“ the

“ the same, that through death He might
 “ destroy death, and him that had the
 “ power of death, that is, the Devil; and
 “ deliver them who through fear of death
 “ were all their life-time subject unto bon-
 “ dage (i).” Therefore when he was go-
 ing to death, He says, “ Now is the judg-
 “ ment of this world, now is the Prince of
 “ this world cast out. The Prince of this
 “ world cometh and hath nothing in
 “ Me (k).”

This conviction of “ judgment, because
 “ the Prince of this world is judged,” is
 the comfort and support of all Christians.
 It is by this, that “ being delivered from
 “ the hands of their enemies, they are en-
 “ abled to serve God without fear, in righ-
 “ teousness and holiness before him all the
 “ days of their life (l);” and “ to wait for
 “ his Son from heaven, even Jesus, which de-
 “ livered them from the wrath to come (m).”
 Of what use was this conviction to Paul,
 when “ a thorn in the flesh, a messenger of
 “ Satan was sent to buffet him?” No

(i) Heb. ii. 14. (k) John xii. 31. xiv. 30.
 (l) Luke i. 74. (m) 1 Thess. i. 10.

matter what the temptation was, He was convinced he had to deal with a vanquished enemy; “ for this I besought the Lord
 “ thrice, that it might depart from me;
 “ and he said unto me, my Grace is sufficient for thee, for my strength is made
 “ perfect in weakness. Most gladly, therefore, will I rather glory in mine infirmities, that the power of Christ may rest
 “ upon me (n).” Here is an instance of a tempted person, whom the Comforter, sent by Christ, has convinced of judgment; and should the same person look forward to the great Judgment-day, and be tempted to fear any charge which may then be brought against him, what a blessed conviction is that which John felt, when he said, “ and
 “ I heard a loud voice saying in heaven,
 “ now is come salvation and strength, and
 “ the kingdom of God, and the power of
 “ his Christ, for the Accuser of our brethren is cast down, which accused them
 “ day and night before God, and they
 “ overcame him by the blood of the Lamb,
 “ and by the word of their testimony (o).”

(n) 2 Cor. xii. 8, (o) Rev. xii. 10.

Such

Such is the work of the Spirit in convincing the world “ of sin, and of righteousness, “ and of judgment.”—Convictions, which, however they may be treated by those who never have felt them, are the essentials of that Christian knowledge and experience, which make us truly happy and wise unto salvation.

It is plain from the foregoing observations, that in true practical religion “ Jesus Christ is all in all;” that HE will be glorified by “ his own Spirit” in the whole course of his teaching. Are we to learn sin? Where are we to learn it, but in the view of Christ crucified, to whom the law conducts us, that we may read the guilt and malignity of sin in the sufferings required for its punishment and expiation? Are we to learn righteousness? Where are we to find it but in the Person and Character of Jesus Christ, who is gone to the Father, and is sitting upon the throne of his glory, “ as the Lord our Righteousness;” to dispense “ the righteousness of God, which is by the faith of Jesus Christ, unto all and upon all them “ that

“ that believe (*p*).” This is God’s mode of justifying sinners, “ for He hath made
 “ Him to be sin for us who knew no sin,
 “ that we might be made the righteousness
 “ of God in Him (*q*).” Are we to learn judgment? that is, are we to be delivered out of the kingdom of Satan? Where are we to obtain this victory and live in the use of it, but in union with Christ, who has proved himself by his life and death to
 “ be the feed of the woman, which was to
 “ bruise the Serpent’s head (*r*)? To hear
 “ Christ,” therefore, and “ to be taught
 “ by Him as the truth is in Jesus,” is the whole of godliness. “ It is putting off the
 “ old man, which is corrupt according to
 “ the deceitful lusts, and putting on the
 “ new man, which after God is created in
 “ righteousness and true holiness (*s*).” Hence you read in the Acts of the Apostles of their “ teaching and preaching every
 “ where Jesus Christ (*t*):” His name was constantly in their mouths, and “ his Name
 “ through faith in his Name” did all that

(*p*) Rom. iii. 22. (*q*) 2 Cor. v. 21. (*r*) Gen. iii. 15.
 (*s*) Eph. iv. (*t*) Acts v. 42.

was done by their hands. " Whom we
 " preach," saith Paul, " warning every
 " man, and teaching every man, that we
 " may present every man perfect in Christ
 " Jesus (*u*). " This was the one object He
 aimed at in all his public and private mini-
 strations. " I determined not to know any
 " thing among you, save Jesus Christ and
 " Him crucified (*w*). " And he reduces
 all saving religion to a single point;
 " Grace be with all them that love the
 " Lord Jesus Christ in sincerity (*x*)," and,
 " if any man love not the Lord Jesus
 " Christ, let him be Anathema (*y*). "

That which was taught by the Apostles,
 was the same which had been taught by all
 who ever spake as they were moved by the
 Holy Ghost from the beginning of the
 world. " To Him give all the Prophets
 " witness, that through his name whoso-
 " ever believeth in Him shall receive re-
 " mission of sins (*z*): " it was " the Spirit
 " of Christ in them which testified the
 " sufferings of Christ, and the glory that

(*u*) Col. i. 28. (*w*) 1 Cor. ii. 2. (*x*) Eph. vi. 24.
 (*y*) 1 Cor. xvi. 22. (*z*) Acts x. 43.

" should

“ should follow (a):” in short, “ the testimony of Jesus is the Spirit of Prophecy (b);” and “ Christ” himself so interpreted the Bible, when “ beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning himself (c).” Hence it appears, that the leading truth of the inspired volume is Christ Jesus; and the great design of it is to bring the Sinners of mankind to “ Him, whom God hath set forth “ a Propitiation through faith in his blood (d);” and to whom He hath given “ a Name which is above every name; that “ at the Name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and “ that every tongue should confess, that “ Jesus Christ is Lord, to the glory of God the Father (e).” This particular object, which distinguishes the Book of God, is the striking character of the Book of Common Prayer, according to the use of the Church of England; a Book inferior only to the

(a) 1 Pet. i. 11. (b) Rev. xix. 10. (c) Luke xxiv. 27.
 (d) Rom. iii. 25. (e) Phil. ii. 10, 11.

Bible itself: it is impossible to join in its service, and not to feel that we are sinners, and that Christ Jesus is the only way to the Father. With respect to our sinful state, the ninth Article asserts " the fault
 " and corruption of the nature of every
 " man that is naturally engendered of the
 " offspring of Adam, whereby man is very
 " far gone from original righteousness,
 " and is of his own nature inclined to
 " evil, so that the flesh lusteth always contrary to the Spirit; and, therefore, in
 " every person born into this world, it
 " deserveth God's wrath and damnation." In the tenth Article, that " the condition
 " of man after the fall of Adam is such,
 " that He cannot turn and prepare himself
 " by his own natural strength and good
 " works to faith and calling upon God." With respect to the way in which we are to be justified and saved, it asserts, in the eleventh Article, that " we are accounted righteous
 " before God, only for the merit of our
 " Lord and Saviour Jesus Christ by faith,
 " and not for our own works or deserv-
 " ings;" and in the eighteenth, that
 " they

“ they are to be had accursed that presume
 “ to say, that every man shall be saved by
 “ the law or sect which he professeth, even
 “ though he be diligent to frame his life
 “ according to that law and the light of
 “ nature; for holy Scripture doth set out
 “ to us only the name of Jesus Christ
 “ whereby men must be saved:” and lastly
 with respect to that work of the Spirit we
 have been speaking of, which makes us
 wise unto Salvation, and fit for the king-
 dom of God, it asserts in the seventeenth
 Article, that “ they who are chosen of
 “ God in Christ, are called according
 “ to God’s purpose by his Spirit working
 “ in due season, that they, through Grace,
 “ obey the calling; that they are justified
 “ freely; that they are made the sons of
 “ God by adoption; that they are made
 “ like the image of his only begotten Son
 “ Jesus Christ; that they walk religiously
 “ in good works, and at length, by God’s
 “ mercy, they attain to everlasting fe-
 “ licity (*f*).”

(*f*) See Articles of the Church of England, which should be printed in every Common Prayer Book.

D

Thus

Thus have I endeavoured, as briefly as I was able, to set before you that “ work
 “ of the Lord, for which every good man
 “ prays, that He would revive it, and make
 “ it known in the midst of the years (g) ;”
 for which the world itself was made and is
 continued, and for which as “ labourers
 “ together with God,” we are bound to
 contend. I have endeavoured also to set
 forth the work of God in the words of
 God ; and have referred you not only to the
 Scripture, as the great source and standard
 of truth, but likewise to the doctrines of
 the established Church, to which you and I
 profess to belong. Considering the pro-
 mises which I made, and the instructions
 which I received, both at my admission into
 orders and institution to my livings, (which
 you may see, if you please, in the Services
 and Forms constantly used upon such occa-
 sions) I must be extremely ignorant of my
 own ~~art~~, or something worse, (if any thing
 can be so) were I not impressed with the
 love of your souls, and urgent in the
 things which make for their salvation : and

(g) Habak. iii. 2.

you

you must renounce the names of Christians and Protestants, if you neglect, despise, and oppose the truths, which are the very constitutive principles of the one and the other. It is hard, indeed, upon me, that the very services which found a claim for the rewards of my profession, and for a place in your esteem, should be urged as the reasons for depriving me of both, but it is much harder upon you, that evil reports of others or prejudices of your own should so operate, as to keep you out of the way of those things, the importance of which is infinite, because they are eternal: that things of this nature are not countenanced by the fashion of the world, is what I seriously lament and readily allow, that they are not countenanced by the word of God and the Church of England, is what I never will admit, as long as I have the Bible and Prayer Book before me; for
 “there are the books, and there is the
 “Religion.”

What is it then which keeps you from the house of God, where these things are read and preached upon every Sabbath-

day? Is it the name of reproach indiscriminately given to the great truths of Christianity, and to the bold and honest Defenders of them? Whatever be the cause of such conduct, what is the conduct itself, but “to resist the Holy Ghost (*b*);” to “reject the counsel of God against yourselves (*i*);” to “despise the word of the Holy One of Israel (*k*);” and so to give up an eternity of happiness in compliment to a trifling and dying world, which can do you no good, and which has never yet found an answer to the very serious question, “What shall a man be profited if he gain the whole world and lose his own soul (*l*)?” But “JESUS CHRIST” can do you good: He has all power in heaven and in earth, and is therefore exalted, that He may have mercy upon you; He has all grace and glory at his disposal, and if you will come to him, that you may have life, He will give you length of days for ever and ever. Need I be ashamed of my preference for such things as these, or of the

(*b*) Acts vii. 51. (*i*) Luke vii. 30. (*k*) Is. v. 24.
 (*l*) Mat. xvi. 26.

Gospel which contains them, for the preaching of which I am certainly your debtor, and of which we know by indisputable facts, that it “is God’s power unto
 “salvation to every one that believeth (*m*)?”
 For myself I can say, and to the praise of the glory of divine grace I ought to say it, that however miserably deficient in preaching and living the Gospel, I have experienced its truth and reality under circumstances uncommonly trying, and under much obloquy and contempt, which (thanks be to God) have been as little regarded, as they have been little deserved by me. My manner of life for these ten years past you have known; and to that I refer you as the best evidence of my present views in writing; they are simply these:—
 To conciliate you to myself, by convincing you, that I have your best interests at heart; to my ministry, by convincing you that it is rational, ecclesiastical, scriptural; to Christ Jesus my Master and Lord, by persuading you, that He and He only is able to save you; and to the word of God,

(*m*) Rom. i. 16.

because

because it is "the testimony of Jesus." In few words, I shall have gained my points, if you will call for my services, search the Scriptures, attend the Church, and hear, read, and judge for yourselves. Then at least you will be under the means of grace, and in those ways in which God usually meets and blesses his people; for the success of these means we must depend upon the sovereign Lord, who hath appointed them. I therefore "commend you to "God," as well as "to the word of his "Grace (*n*)."

And I pray that the God of the Spirits of all flesh may direct and sanctify your hearts, and these pages to your edification. I pray for you, that you may be saved in the day of the Lord Jesus, and for myself, that I may rejoice in the same day, that I have neither run nor laboured in vain.

(*n*) Acts xx. 32.

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